DOCUMENT RESUME

ED 402 400 UD 031 424

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TITLE The International Basis for Intercultural Education Including Anti-Racist and Human Rights Education.
INSTITUTION Council of Europe, Strasbourg (France).; International Association for Intercultural Education, Hilversum (Netherlands).; International Bureau of Education, Geneva (Switzerland).
PUB DATE 95
NOTE 39p.
PUB TYPE Reports - Evaluative/Feasibility (142)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *Childrens Rights; *Civil Rights; *Cultural Awareness; Cultural Differences; *Educational Policy; Elementary Secondary Education; Foreign Countries; *International Education; International Law; Legal Responsibility; *Multicultural Education; Standards; Student Responsibility; Student Rights; Teacher Responsibility; Treaties
IDENTIFIERS United Nations; *Universal Declaration of Human Rights

ABSTRACT

Many international documents, building on the philosophy and contents of the Universal Declaration of Human Rights of the United Nations, support this declaration's standards and stress teaching and education as effective ways to make these standards reality. The two papers in this document describe and analyze some international documents for their implications for intercultural education. The first paper, "The Legal Character of International Documents on Intercultural Education," by Fons Coomans describes the legal character of international documents on intercultural education and explores whether they have legal standing with governments and their value at grass-roots level for students and teachers. In general terms, these documents are not enforceable against states, but they have great value as yardsticks and guidelines. The second paper, "The Implications of International Documents on Intercultural Education," by Pieter Batelaan, discusses obligations and rights of educational authorities under these documents and reviews the responsibilities of schools and teachers. An appendix lists the documents reviewed, describing them as: (1) treaties, conventions, and covenants; (2) declarations, recommendations, and resolutions; and (3) documents on security and cooperation in Europe. (SLD)

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THE INTERNATIONAL BASIS FOR INTERCULTURAL EDUCATION INCLUDING ANTI-RACIST AND HUMAN RIGHTS EDUCATION

compiled and introduced by Pieter Batelaan and Fons Coomans

IAIE ▫ IBE ▫ Council of Europe

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A selection of articles from relevant documents, adopted by the governments of member states of the United Nations, UNESCO, the Conference on Security and Cooperation in Europe, and the Council of Europe.

THE INTERNATIONAL BASIS FOR INTERCULTURAL EDUCATION INCLUDING ANTI-RACIST AND HUMAN RIGHTS EDUCATION

compiled and introduced by
Pieter Batelaan (IAIE)
and Dr Fons Coomans
(University of Limburg),
with a preface by
Prof. Dr Theo van Boven

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

Universal Declaration of Human Rights,
Article 26, paragraph 2
(United Nations, 10 December 1948)

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in cooperation with
UNESCO : International Bureau of Education
and the Council of Europe
1995

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PREFACE

As a result of greater mobility of peoples and persons the demographic and cultural composition of societies is rapidly changing. Ethno-centrism, racism and xenophobia constitute a serious threat to the life and well-being of many societies and to the dignity and worth of human persons. Governments and international organizations, notably the United Nations and the Council of Europe, have repeatedly stated in imperative terms that the speedy and comprehensive elimination of all forms of racism and racial discrimination, xenophobia and related intolerance is a priority task. In this connection the role of intercultural education is of crucial importance and should be promoted by all available means with a view to fostering tolerance, understanding and respect among peoples, groups and individual persons.

Many international documents, building upon the philosophy and the contents of the Universal Declaration of Human Rights, give further content to the common standards proclaimed in this Declaration and stress teaching and education as effective means to shape these standards into reality. It is unfortunate that most of these international texts are not sufficiently known and are largely ignored. It is the great merit of this publication, designed and put together by Pieter Batelaan and Fons Coomans, that it envisages to fill this gap of ignorance and neglect.

From the perspective of the need and the great potentials of intercultural education, Batelaan and Coomans have made a comprehensive compilation of relevant articles from documents, adopted and subscribed to by member governments of the United Nations, UNESCO, the Conference on Security and Cooperation in Europe (CSCE), and the Council of Europe. Moreover, in order to convey the message that these instruments do not only reflect lofty ideals but constitute concrete commitments, both authors have most effectively analyzed the legal character and the socio-political implications of international documents on intercultural education.

I wish to see this publication in the hands of many policy-makers, teachers and educators and I recommend it for widespread and frequent use and reference as well as a means of information, orientation, motivation and guidance.

THEO VAN BOVEN,
Professor of law and
Member of the UN Committee on the Elimination of Racial Discrimination

CHAPTER I

THE LEGAL CHARACTER OF INTERNATIONAL DOCUMENTS ON INTERCULTURAL EDUCATION

Dr. A.P.M. Coomans, University of Limburg

1. Introduction

Education is a concern of the international community, in particular with regard to human rights, equality of opportunity, cultural diversity, *i.e.* issues of education in multicultural societies. Since 1948, several international legal texts have been adopted which contain references to the promotion of intercultural education. For the most part, these texts belong to the category of human rights instruments that have been drafted within the framework of international organizations such as the United Nations, UNESCO and the Council of Europe. To human rights lawyers these texts are probably well-known; the public at large, professionals working in the field of (intercultural) education and politicians, however, are not familiar with this kind of written legal material. In national legislation and official policy papers there hardly ever is a reference to international norms on this subject. This chapter seeks to trace the legal character of international documents on intercultural education in order to answer the question: how important are these texts to the cause of promoting intercultural education? The following legal questions will be answered: at first, what obligations, if any, for governments do these documents imply? And secondly, what is their value at grass-root level, i.e. for students, parents, teachers, schools, universities and non-governmental organizations? In section 2 a number of relevant international human rights texts are briefly analyzed from the perspective of intercultural education. Section 3 discusses the legal character of international instruments with special reference to treaties, recommendations and so-called "political" documents. And lastly, in section 4, some concluding remarks on the practical value of these documents for the grass-root level are made.

2. Relevant international documents

The basis for all international texts on education can be found in the Universal Declaration of Human Rights which was adopted by the General Assembly of the United Nations on 10 December 1948 (2.1)[1]. In principle this is a non-binding instrument, but since its adoption it has gained wide approval and acceptance. Article 26 of the Declaration deals with the right to education. Paragraph 2 stipulates the aims of education and reads: "Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace". Some elements in this paragraph are important from the perspective of intercultural education. These are the full development of the human personality and the promotion of understanding, tolerance and friendship among people. After 1948, this clause has been cited and elaborated many times in other international human rights instruments, such as treaties and recommendations. Some of these texts have a universal scope and were drafted within the framework of the United Nations or the UNESCO. Other texts have a regional character and were drafted within the framework of the Council of Europe and the Organization of American States. Some of the relevant texts will be briefly discussed below.

Article 7 of the International Convention on the Elimination of All Forms of Racial Discrimination deals with the important subject of combating the prejudices that lead to racial discrimination (1.3). According to this provision, States Parties undertake to adopt immediate and effective measures in the fields of teaching, education, culture and information to, *inter alia*, promote understanding, tolerance and friendship among nations and racial or ethnical groups. Other universal texts, such as article 13, paragraph 1, of the International Covenant on Economic, Social and Cultural Rights (1.1)[2] and article 5 of the UNESCO Convention against Discrimination in Education correspond with the wording of article 26, paragraph

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[1] Numbers refer to the documents listed in chapter 3 of this publication.

[2] See also for a regional counterpart, the Protocol to the American Convention on Human Rights (Protocol of San Salvador), adopted on 14 November 1988, article 13, para. 2, which is drafted in similar wordings.

2, of the Universal Declaration (1.4)[3]. A more recent example is the Convention on the Rights of the Child. Article 29 of the Convention contains several new elements with regard to the cultural aspects of education that do not feature in the older texts[4]. Another recent instrument is the International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families. This convention contains a provision which focuses on the importance of education for the integration of migrant workers and their families in the states of employment[5]. Special mention should also be made of the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities. This Declaration was adopted by the General Assembly of the United Nations after many years of negotiations on a highly politically sensitive question such as the rights of minorities. Article 4, paragraph 4, of this Declaration aims at promoting understanding between the minorities of a country and the other sections of the population through education (2.5)[6]. Lastly, the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (2.4) should be mentioned. In this instrument, it is stipulated that children should be brought up respecting the freedom of religion or belief of others, in full consciousness that their energy and talents should be devoted to serving their fellow men. It is argued that this provision has a clear link to intercultural education.

Several important texts on the promotion of intercultural education have been adopted within the framework of UNESCO. In 1974, the General Conference of UNESCO agreed upon a Recommendation concerning Education for International

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[3] Adopted by the General Conference of UNESCO, on the 15 December 1960. On the same day, the General Conference adopted a Recommendation on the same subject. The only difference is that the Convention is a legally binding document, whereas the Recommendation is not.

[4] Article 29, paragraph 1 c, reads as follows: "States Parties agree that the education of the child shall be directed to: The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own".

[5] Article 45, paragraph 2, reads: "States of employment shall pursue a policy, where appropriate in collaboration with the States of origin, aimed at facilitating the integration of children of migrant workers in the local school system, particularly in respect of teaching them the local language". See also paragraph 3 of this Article.

[6] Article 4, para. 4, reads: "States should, where appropriate, take measures in the field of education, in order to encourage knowledge of the history, traditions, language and culture of the minorities existing within their territory. Persons belonging to minorities should have adequate opportunities to gain knowledge of the society as a whole".

Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms (2.2). Part III of this Recommendation starts with a reference to the aims of education as laid down in article 26, paragraph 2, of the Universal Declaration. It subsequently lists a number of guiding principles for educational policy. One of these principles is understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations. A link to intercultural education can also be found in paragraph 17, under which Member States of UNESCO should promote, at various stages and in various types of education, the study of different cultures, their reciprocal influences and their respective ways of life, in order to encourage mutual appreciation of the differences between them. In 1978, the General Conference of UNESCO adopted and solemnly proclaimed the Declaration on Race and Racial Prejudice (2.3). According to this Declaration, States have a responsibility to ensure that the educational resources of all countries are employed to combat racism. To this end, States should take all appropriate steps, including drafting legislation.

For many years the Council of Europe has been very active in promoting the teaching of human rights. Since 1978, the Committee of Ministers of the Council has adopted recommendations on the subject to the Member States on a regular basis. This practice started with a resolution on the teaching of human rights in the curricula of schools and training institutions (2.6)[7]. Another interesting text from the perspective of the promotion of intercultural education is the Declaration regarding Intolerance - a threat to democracy. On the basis of this Declaration, the Committee of Ministers has decided "to promote an awareness of the requirements of human rights and the ensuing responsibilities in a democratic society, and to this end, in addition to human rights education, to encourage the creation in schools, from the primary level upwards, of a climate of active understanding of and respect for the qualities and cultures of others" (2.7). In 1984, the Committee of Ministers agreed upon a recommendation to the Member States on Second-Generation Migrants (2.8). It is recommended that the governments of Member States promote, as far as possible, the education and cultural development of second-generation migrants, acting when appropriate in bilateral co-operation between the

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[7] See also Recommendation R (85)7 on Teaching and Learning about Human Rights in Schools, adopted by the Committee of Ministers on 14 May 1985. On this last Recommendation see, H. Starkey: The Council of Europe Recommendation on the Teaching and Learning of Human Rights in Schools, in: H. Starkey (ed), The Challenge of Human Rights Education, London 1991, pp. 20-39.

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receiving country and the country of origin. It is further recommended that governments recognize the importance of intercultural education as an element of education in general. The promotion of intercultural education should not only take place in the curricula; a prerequisite is that teachers familiarize themselves and become experienced with the issue. In order to reach this goal, the Committee of Ministers adopted a recommendation on the training of teachers in education for intercultural understanding, particularly in a context of migration (2.9). The Committee recommended governments to make the intercultural dimension and the understanding between different communities a feature of initial and in-service teacher training. The recommendation subsequently lists a number of ways and means to realize that purpose.

Lastly, reference should be made to two texts adopted within the framework of the Conference on Security and Co-operation in Europe (CSCE). This is a more or less permanent process of consultation between the European states, the United States and Canada on security issues, human rights matters and economic co-operation, the so-called 'Helsinki-process'. In 1990, the representatives of the participating states agreed on the necessity to take effective measures, in conformity with their constitutional systems, at national, regional and local levels, to promote understanding and tolerance, particularly in the fields of education, culture and information. They will further endeavour to ensure that the objectives of education include special attention to the problem of racial prejudice and hatred and to the development of respect for different civilizations and cultures (3.1). In 1992, the Heads of State or Government of the CSCE states met in Helsinki for a summit meeting and solemnly adopted the Helsinki Summit Declaration. In order to enhance their commitments and co-operation with respect to human rights issues, the participating states agreed that they will consider developing programmes to create the conditions for promoting non-discrimination and cross-cultural understanding, which will focus on human rights education, grass-roots action and cross-cultural training and research (3.2).

It can be concluded that the purposes of education have a solid basis in treaty-law and recommendations. A reference to the teaching of human rights and intercultural education can be found in a number of international documents as discussed above. It is important to note that some instruments specifically deal with the rights of special groups: children, migrant workers and minorities. The reason for this is that it is believed that these groups are in need of special protective

measures. The texts discussed lay down the aims and/or the guiding principles of educational policy on this subject-matter. The general rules on human rights education are laid down in treaties. It should be stressed, however, that practical guidelines for intercultural education are to be found in recommendations. In principle, these are non-binding instruments. The question as to the legal status of these texts remains, therefore, to be answered. What obligations do they contain for states? These questions shall be dealt with in the next section.

3. The legal character of international instruments

In section 2 a number of treaties, recommendations and other texts dealing with the promotion of intercultural education has been discussed. This section deals with the legal character of these types of international instruments.

3.1. Treaties

Treaties are international agreements concluded in written form between states, and governed by international law[8]. Other designations for such agreements are, for example, 'convention' or 'covenant'. States acting as subjects of international law can conclude treaties. It is, however, accepted that states members of a federal union may possess a certain capacity to conclude treaties if such capacity is admitted by the federal constitution. A treaty is binding upon the contracting parties who must perform it in good faith ("*pacta sunt servanda*")[9]. This means that a treaty gives rise to legal obligations for states. When becoming a party to a treaty, a state must be sure that it is able and willing to comply with its provisions. Its national law, policy and practice must be in accordance with the letter and the spirit of the treaty. When a state wants to enact new legislation or makes a change in policy, the norms of a treaty must operate as a criterion. All agencies of a state must guarantee that they will act in accordance with the provisions of the treaty. In most treaties in the field of human rights, some kind of international supervisory procedure, such as a reporting procedure to an international body of experts is provided for. These reports should refer to the

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[8] See Article 2(1 a) Vienna Convention on the Law of Treaties (1969).

[9] Article 26 of the Vienna Convention on the Law of Treaties.

measures which the States Parties have adopted and the progress made by them in complying with the treaty's provisions. Reports may also indicate factors and difficulties affecting the degree of fulfilment of the treaty obligations[10]. Human rights treaties often afford states a certain discretion as to how to comply best with the norms. This does not mean, however, that treaties are permissive. On the contrary, the obligations still obtain, but it is left to the state to choose the most appropriate means. In most cases, treaty provisions on intercultural education are not self-executing, but need to be implemented by the legislative and administrative authorities of a State Party.[11]

3.2. Recommendations

It is common usage for international organizations, such as the United Nations, UNESCO or the Council of Europe, to draft and adopt recommendations. Recommendations can generally be defined as non-binding suggestions of international organs. Recommendations are usually addressed to the Member States of an international organization, but they do not legally bind them[12]. Recommendations are prepared and drafted within the framework of an international organization by representatives of the Member States with the assistance of the Secretariat. To be adopted, resolutions require in most cases a simple majority of the Member States; resolutions adopted unanimously within the framework of universal organizations such as the UN or UNESCO carry great weight, because these recommendations represent general opinion. An example is the UNESCO Recommendation concerning Education for International Understanding (1974). In most cases, recommendations call upon states to act in accordance with the terms of the recommendation; often this will mean the adoption of a specific policy or a change of its national law. The non-binding nature of the provisions of a resolution is often evidenced by the language used; the term "should" is commonly used to indicate the permissive character of the resolution.

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[10] See Art. 9 of the International Convention on the Elimination of All Forms of Racial Discrimination; Art. 7 of the UNESCO Convention Against Discrimination in Education, Art. 16, 17 of the International Covenant on Economic, Social and Cultural Rights; Art. 44 of the Convention on the Rights of the Child.

[11] Self-executing means: having a direct effect in the national legal order; individuals can directly invoke the treaty provision. Such provisions confer rights upon individuals directly.

[12] See H.G. Schermers, International Institutional Law, Alphen aan den Rijn 1980, pp. 598, 599.

A state which has actively supported the drafting of a recommendation and has voted in favour will be more inclined to give effect to it, although the recommendation itself does not formally commit that state.

Although a recommendation does not have a binding character, it does have a certain legal effect. All states, that are members of an international organization, are bound, by virtue of their membership and the principle of good faith, to cooperate in realizing the aims of the organization. This means that states cannot ignore a recommendation adopted within the framework of an organization. On the contrary, states must study these recommendations seriously, bring them before the competent national authorities, and in case they are unable to implement the recommendation, they must state the reasons for their failure[13]. Recommendations will be better applied if states see a need for a rule or regulation, or if there is a practical need to act in accordance with the provisions of the recommendation. Whether there is such a need is subjective, because it assessed by the governments concerned[14]. In some cases, constitutions of international organizations oblige Member States to act on recommendations. The Committee of Ministers of the Council of Europe, for example, can make recommendations to their governments and request these to inform the Committee on the action taken by them upon these recommendations[15]. Another example is UNESCO's Constitution. Article IV, paragraph 4, implies an obligation for Member States to submit recommendations to its competent authorities within a period of one year after their adoption. A case in point is the UNESCO Recommendation concerning Education for International Understanding. It recommends that "Member States bring this recommendation to the attention of the authorities, departments or bodies responsible for school education, higher education and out-of-school education, of the various organizations carrying out educational work among young people and adults, such as student and youth movements, associations of pupil's

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13 See P. De Visscher, Valeur et Autorité des Actes Organisations Internationales, in: R.J. Dupuy (Red.), Manuel sur les Organisations Internationales, Dordrecht 1988, pp.307-332, at 323.

14 Schermers at 605.

15 Article 15(b) of the Statute of the Council of Europe. Recommendations under article 15(b) require a unanimous vote by the representatives casting a vote (art. 20(a)). In 1951, the Committee of Ministers decided that each of their recommendations requiring unanimity could, by a separate and previous vote, address only those Member States which vote in favour. In that case, the recommendation would then apply only to those States (see Schermers at 600; see also D.W. Bowett, The Law of International Institutions, fourth ed. London 1982, pp. 172, 173).

parents, teachers' unions and other interested parties". Moreover, article VIII of the Constitution lays down an obligation for Member States to report on the action taken upon recommendations adopted by the organization. In the resolution for implementation which is annexed to UNESCO's Declaration on Race and Racial Prejudice, for example, all Member States are urged to communicate to the Director-General of UNESCO all necessary information concerning the steps they have taken to give effect to the principles set forth in this Declaration. It is argued that this type of follow-up provisions will stimulate the implementation of recommendations by Member States at a national level.

3.3. Declarations

In principle, declarations are non-binding international instruments and in fact recommendations. But compared to ordinary recommendations, they do have a certain added value. A declaration is a special, solemn instrument proclaimed on a special occasion. This solemnity bears witness to the organization's desire that the Member States observe the declaration. This evidences that particular legal rules exist. It is declaratory; it does not intend to change the law, whereas recommendations discussed in the preceding sub-section propose changes in the law. In practice however, the distinction between the two is not always very clear. Some international documents are labelled 'declarations', but invite states to take some form of (legislative) action and are thus in fact recommendations. One specific feature of declarations is that they usually influence the future development of the law, both customary and treaty law, especially when they had been adopted unanimously or by a large majority[16]. Clear examples of declarations are the Universal Declaration of Human Rights and the UNESCO Declaration on Race and Racial Prejudice.

3.4. CSCE documents

Documents adopted within the framework of the Conference on Security and Cooperation in Europe do not constitute treaties as defined in the above section 3.1. It is not correct, however, to assume that they do not bind states at all. On the contrary, they do commit states in a political way: these documents have

[16] See Schermers at 609-619. An over all term for both recommendations and declarations is 'resolutions'.

officially been endorsed at the highest political level by Heads of States or Governments. Moreover, in these documents there is a reference to specific human rights treaties, which the participating states have ratified. The legal binding effect for the participating states consequently results from the fact that these states are parties those human rights treaties.[17]

4. The meaning of international norms governing intercultural education

The issue here, of course, is the practical relevance of the norms and documents discussed above. It can be concluded that the treaty provisions on intercultural education imply obligations for states to progressively realize the aims of education. The character of the obligations and the language used imply that the addressee is the state, not the individual. These obligations cannot be invoked against the state by individuals. In legal terms, these provisions are not justiciable. States Parties, however, are obliged to guarantee that their national laws, policy and practice are in conformity with the relevant treaty provisions. Recommendations and declarations (and also the CSCE documents) are non binding-instruments. The texts call upon governments to take legislative or policy measures and other steps to give effect to the principles on intercultural education within their countries. According to Prof. van Boven, the significance of these international norms is three-fold[18]. First, they should be seen as a common standard of achievement. This means that states must do their utmost to realize and promote observance of these norms by progressive measures. Second, these norms and documents can serve as yardsticks of accountability and responsibility. Students, parents, teachers and non-governmental organizations may address their governments and ask: "(..) well you have approved these documents, you have subscribed to them, you have signed them. What are you doing to implement them?"[19]. States should openly give account of the policy pursued. Thirdly, these

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[17] See P. van Dijk, The Implementation of the Final Act of Helsinki: the Creation of New Structures or the Involvement of Existing Ones, in: Michigan Journal of International Law Vol. 10 (1989), pp. 110-126, at 113-115.

[18] See Th. van Boven, The European Context for Intercultural Education, in: European Journal of Intercultural Studies Vol. 4 (1993), pp. 7-15, at 13, 14.

[19] Van Boven at 13.

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norms reflect guiding principles for national educational laws and policy. They should be published widely and discussed at all levels of education and so involve all relevant actors in implementing them.

Action should not be left to states alone. Non-governmental organizations focusing on intercultural education and teachers should promote knowledge of these international norms among the public at large, educational institutions, students, parents and politicians. Especially non-governmental organizations with expertise in this area must scrutinize the conduct of states, in particular when states report to international bodies on the progress made and the problems encountered in implementing international norms at a national level. A system of shadow-reporting could be an effective means to that end. In conclusion, it can be stated that, although the legal character of the international documents on intercultural education is not as firm as people might wish and their implementation depends on governments' willingness to take measures, grass-root organizations can act as watch dogs constantly reminding governments of the norms they have voluntarily endorsed.

CHAPTER II

THE IMPLICATIONS OF INTERNATIONAL DOCUMENTS ON INTERCULTURAL EDUCATION

Pieter Batelaan

> We, Heads of State and Government of the member States of the Council of Europe, meeting for the first time in our Organisation's history at this Vienna summit conference, solemnly declare the following:
> The end of the division of Europe offers an historic opportunity to consolidate peace and stability on the continent. All countries are committed to pluralist and parliamentary democracy, the indivisibility and universality of human rights, the rule of law and a common cultural heritage enriched by its diversity. Europe can thus become a vast area of democratic security.
>
> *Vienna Declaration, 9 October 1993*

1. The relevance of the documents

The documents referred to in the previous chapter, discussed and adopted by representatives of governments on behalf of those governments, provide educational authorities and institutions with policy guidelines. They also reflect the ideas about the purposes of education in countries which are "committed to pluralist and parliamentary democracy, the indivisibility and universality of human rights, the rule of law and a common cultural heritage enriched by its diversity". One of the implications of agreement by "state parties" on the various international conventions, declarations and recommendations is that they envisage education as something more than a means for economic development. Many national authorities, however, often emphasize in their national policy the economic role of education. The purpose of qualification for participation in society is often restricted to economic participation. It is true that this is one of the main functions of education. However, it is important to notice that in most texts we find general statements about the purposes of education such as "education shall be directed to the full development of the human personality".

The "full development of the human personality" implies creative, artistic, ethical, spiritual, and social development.

The Convention on the Rights of the Child explicitly states that "the education of the child shall be directed to the development of the child's personality, talents and mental and physical abilities to their fullest potential" (art. 29a).

It is therefore that one of the criteria for the quality of education is that there should be a balance between the different purposes of eduction: the economic function, the social function, the cultural function and the pedagogical function.

Learning needs[20] of children and adults go beyond the mere economical function of education.

Key words in the texts are: tolerance, respect, friendship, understanding, respect for human rights and fundamental freedoms. They refer both to relations between nations (international relations) and to relations between groups of different religious, cultural and ethnic backgrounds within states (intra-national, intercultural relations).

It is also important to notice that the different (minority) groups include so-called national minorities and Roma. In some texts particular problems of particular groups are addressed to emphasize that these groups should not be neglected or discriminated against, and that sometimes special measures are required in order to give these groups equal opportunities "to participate effectively in a free society"[21].

Since the different nations of the world are interdependent, and since virtually all countries can be considered as multicultural, the difference between international and intercultural understanding is not very relevant.

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[20] See also: *World Declaration on Education for All* (adopted by the World Conference on Education for All in Jomtien, Thailand, 9 March 1990, which was organised by UNDP, UNESCO, UNICEF and the World Bank), article 1: Meeting basic learning needs.

[21] For instance: (3.1.) Paragraph 40 of the Document of the Copenhagen meeting of the Conference on the Human Dimension of the CSCE

In fact, all texts deal with cultural, religious, linguistic, ethnic or "racial" diversity. In the different parts of the world different groups have different status, which causes inequality and discrimination. It is, therefore, not possible to deal with issues of diversity without dealing with issues of inequality. On the other hand issues of inequality in a multicultural society cannot be addressed without dealing with cultural diversity. Cultural diversity is not only caused by historical and contemporary migration, but also by individual differences between people, by differences in profession, religion, age, gender, abilities, education, life experiences.

Human rights are drafted to ensure that all people, wherever they are living, have the same rights as other people. Human rights are inclusive, i.e. there are no people who are excluded from human rights; human rights are aimed at the inclusion of all people in the society. All people have the same rights to participate in the economic, social and cultural areas of the society.

In the area of education inclusiveness should be realised on the classroom level, which is the professional responsibility of the teacher, on the level of the school policy, which is the responsibility of the whole school community, particulary of the school management, and on the level of the educational system, which is materialised in the educational legislation.

Many of the documents refer to the curriculum, the content of education. Attempts to implement intercultural and human rights education are also mainly focused on curriculum. However, measures in this area can only be effective, if they include the organisation of the learning processes which take place in the school environment. The CSCE Helsinki Document - The Challenges of Change, 10 July 1992 (3.2) refers to "the *conditions* for promoting non-discrimination and cross-cultural understanding which will focus on human rights education, grass-root action, cross-cultural training and research". Introducing human rights in the curriculum has its consequences for the organisation of groups, classroom strategies and school climate. Some documents refer explicitly to organisation and school climate (2.7, 2.8, 2.9). However, it is the responsibility of professional educators to give concrete form to these recommendations. Each pedagogue will agree that "the full development of the human personality" is not possible through only teacher talk and individual students' writing. Children cannot be brought up "in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood, respect for freedom of religion or belief of others, and in full

consciousness that his energy and talents should be devoted to the service of his fellow men" when they are divided into culturally and academically homogeneous groups. The Committee of Ministers of the Council of Europe decided in 1981 "to encourage the creation in schools, from the primary level upwards, of a climate of active understanding of and respect for the qualities and culture of others". Conditions include also the possibilities for teachers to improve their knowledge and skills in order to improve the quality of their teaching particularly with regard to the issues which are addressed in the respective documents (UNESCO 2.2: article 33, UNESCO 2.3: art 5.2; and most explicitly: Council of Europe Recommendation R (84) 18 and 17: R (85) 7, 2.8)

The aim of this publication is not to prescribe how school administrators should organise their educational institutions and how teachers should work in classrooms in order to achieve this goal. Each country has its own educational culture in which issues of diversity and inequality should be dealt with. Institutions and professionals have their own responsibilities, but those responsibilities include the commitments which are made in the international organisations. The documents commit the educational authorities of state parties to act. Human rights declarations provide both institutions and individuals with at least a moral responsibility to react. Without any form of accountability these declarations, recommendations and conventions remain rhetoric.

The documents included in this publication should serve as an instrument for the implementation of education which starts from democratic principles.
Both states and institutions should know how to fulfil their obligations and responsibilities.

2. Obligations and responsibilities for educational authorities

The "International Convention on the Elimination of All Forms of Racial Discrimination" (UNESCO 1.3) requires from the state parties that "they undertake to adopt immediate and effective measures, particularly in the fields of teaching, education, culture and information, with a view to combating prejudices which lead to racial discrimination and to promoting understanding, tolerance and friendship among nations and racial or ethnical groups as well as to propagating the purposes and

principles of the Charter of the United Nations, the Universal Declaration of Human Rights, the United Nations Declaration on the Elimination of All Forms of Racial Discrimination, and this Convention".

From a professional point of view, effective measures of educational authorities should include:

1. The provision of schools with information about the international commitments which were made by or on behalf of governments in the framework of international organisations including the UN, UNESCO, the Council of Europe or other regional organisations with regard to intercultural and human rights education. We do not know any country in Western Europe which has a clear information strategy. Most schools and universities are kept ignorant by their Ministries of Education with regard to the commitments which are made.

   Where authorities fail, NGOs could play an important role to inform schools, to discuss the information, and - as already mentioned in the previous chapter - to scrutinize the conduct of states. NGOs should cooperate with parliamentarians in order to force governments to give account to their obligations.

2. To adopt a policy to encourage and monitor the implementation of the conventions, recommendations which are made in the international organisations of which they are member states. Inspectors could play an important role to realise such a policy.

3. To relate national school and curriculum reforms to the problems and challenges of cultural diversity in the society in accordance with the international conventions, recommendations and declarations.

4. To support the development of strategies to use education as an instrument for advancement of democracy, tolerance and human rights. Support can be given through subsidizing projects which explicitly aim at the achievement of the goals which are included in the different international documents.

5. To provide schools systematically with information about international

activities including the activities of the Council of Europe and private international organisations which are aimed at the development of intercultural and human rights education.

6. To incorporate teaching about Human Rights including the Convention of the Rights of the Child in the schools' curricula in accordance with Article 26 of the Declaration.

7. To encourage institutions for teacher training to develop courses which are aimed at the achievement of the goals of intercultural and human rights education.

The main requirement for the implementation of intercultural and human rights education as it is described in the various international documents is that the professionals, working in education, i.e. teachers and administrators, have developed the appropriate professional knowledge, skills and attitudes. Article 33 of UNESCO recommendation of 1974 concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms" and the Council of Europe Recommendation R (84) 18 (2.9) give concrete criteria for intercultural teacher education.

3. Responsibility of schools and teachers

Are schools (and individual teachers) accountable in the case that authorities fail to inform them about their obligations? It was concluded in the previous chapter that the addressee of the documents is the state, not the individual or any private institution. On the other hand, schools and individual professionals have their own responsibility with regard to setting the goals for the educational activities they organise. They are held accountable by the wider society which operates in the legal framework of human rights commitments. In that framework institutions can be held accountable for their reactions to the guidelines and recommendations given in these documents when they are confronted with them. NGOs could play an important role in this respect.

On the other hand, in the case that schools are informed and instructed by governments, the goals should be achievable. A second criterion should be that the

requirements have substance and are not mere rhetoric.
What, for instance, does it mean for a school when state parties "agree that education shall enable all persons to participate effectively in a free society"? Although the wording seems vague, the agreement is both achievable and substantial. For schools it means in the first place that all members of the school community shall participate effectively in the activities of the school. To participate *effectively* means in terms of the purposes of the school that participation should lead to learning. The first responsibility of the school, therefore, is to provide access for all students to the learning processes. The school should analyze why some of the students do not participate in classroom activities. Teachers should be encouraged to organise classroom activities in such a way that there are no barriers for participation.

The next step is of course to develop and/or adopt a strategy which is aimed at this full participation[22].

The agreement of "state parties" "that education shall be directed to the full development of the human personality" implies that education should direct its activities to the development of the full human intelligence, including creativity, and critical thinking. It requires from professional educators to define this "full human intelligence" and to organise activities which are addressed to the different aspects of human intelligence[23].

"The preparation of the child for responsible life in a free society" (Convention of the Rights of the Child) is not possible when children are not made responsible in an environment where they experience freedom. The Council of Europe declaration regarding intolerance - a threat to democracy (1981) explicitly asks for the promotion of "a climate of active understanding of and respect for the qualities and culture of others". The appendix of (2.10) the Council of Europe's Recommendation R (85) 7 argues that "democracy is best learned in a democratic

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[22] A good example of such a strategy is the project Complex Instruction, developed by the School of Education of Stanford University (see: E. Cohen: *Designing Groupwork: Strategies for the Heterogeneous Classroom*. New York: Teachers College Press, second edition 1994). A similar project is carried out in the Netherlands (SLIM: Learning together in multicultural groups), in Israel and in Sweden.

[23] See for instance: Howard Gardner: *Frames of Mind: The theory of multiple intelligence*. New York: Basic Books 1983. Both projects referred to in the previous footnote, Complex Instruction and SLIM use Gardner's multiple abilities approach.

setting where participation is encouraged, where views can be expressed openly and discussed, where there is freedom of expression for pupils and teachers, and where there is fairness and justice. An appropriate climate is, therefore, an essential complement to effective learning about human rights".

The agreement "to promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups" implies that the school should provide the opportunities for students belonging to different groups to communicate and to cooperate, which is more than sitting together listening to the teacher telling them to be tolerant.

The agreement that education "shall further the activities of the United Nations for the maintenance of peace" and shall be directed to the "development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations" (2.1) implies that "human rights education and "peace education" should be included in the curriculum[24].

Effective measures for the schools should include:

1. The organisation of opportunities for cooperation and communication in heterogeneous groups
2. The development of strategies to ensure full participation of all students in classroom and other school activities
3. The development of strategies to create a climate of understanding, mutual respect, responsibility and cooperation in classrooms
4. The development of strategies which do justice to each child's individual capacities and learning needs
5. The development of strategies which avoid marginalisation of children, including the development of criteria for selecting resources to include a clear commitment to anti-discriminatory practice
6. The development of strategies which consider the heterogeneity rather as an enrichment and a resource for learning than as a problem
7. The development of adequate learning situations for students, including

[24] See also: P. Batelaan & J. Gundara: Cultural Diversity and the Promotion of Values through Education. *European Journal of Intercultural Studies Vol 3:2/3*. 1993.

group work

8. Informing children about their rights, including the Convention of the Rights of the Child
9. The provision of time and money for the (in-service) training of teachers in order to improve their skills and knowledge required for the implementation of intercultural and human rights education
10. Discussing the implementation of the UNESCO recommendation of 19 November 1974 (2.2)
11. The provision of mother tongue education in a frame work of a pedagogical language policy (1.5, 2.8)
12. The inclusion in the curriculum of the history, culture and contributions of all minorities in the framework of human rights and anti-racist policies (2.5)

4. Obligations and responsibilities for teacher education

In order to enable schools and individual teachers to meet the international obligations and commitments institutes for teacher education should at least inform their students about these commitments, analyze them.
Article 33 of the UNESCO Recommendation of 1974 is very explicit in its recommendation for teacher education:

> .... member states are recommended to "constantly improve the ways and means of preparing and certifying teachers and other educational personnel for their role in pursuing the objectives of this recommendation and should, to this end:
> (33 e) develop aptitudes and skills such as a desire and ability to make educational innovations and to continue his or her training; experience in teamwork and in interdisciplinary studies; knowledge of group dynamics; and the ability to create favourable opportunities and take advantage of them.

A "desire and ability to make educational innovations" implies that teacher should be learned to discuss their own educational practice. "Experience in teamwork and interdisciplinary study" implies ate least that interdisciplinary studies can be undertaken in the institutes for teacher training. However, universities and other institutions for higher education, including teacher education, are organised in

faculties and disciplines. Functionaries within these sections derive their position from their discipline. They have no interest in the development of interdisciplinary courses as long as nobody who is in charge with the allocation of financial resources complains, and as long as those responsible for quality control ignore the importance of social and cultural diversity in the society.

"Knowledge of group dynamics" is necessary for the organisation of interaction. Teachers are the professionals who reverse policy guidelines for *education* into the organisation of *learning* processes. For this conversion of policy into the organisation of learning processes teachers need knowledge and skills. Equality of opportunities can only be achieved if children within the classroom have equal access to the learning process which is managed by the teacher. This brings us to the main concern for teacher education and that is the *quality* of the teacher. Professional standards for teachers have to be derived from the criteria for education. But there is more: strategies for teaching should be derived from what we know about learning processes. We know for instance that learning goes through interaction. We also know that the aims of intercultural education only can be achieved through the organisation of interaction and communication. Management of learning processes implies the management interaction processes in the classroom in such a way that all children participate.

Another document which explicitly is directed towards teacher education is Recommendation R (84) 18 of the Council of Europe. This recommendation is particularly concerned with the curriculum and the awareness of teachers for cultural differences, ethnocentric attitudes, consciousness of the effects of migration[25].

With regard to the obligations of institutes for teacher education, the same question about their accountability could be raised as with regard to the schools. However, in spite of issues of academic autonomy, the answer is slightly different because of the special responsibility to their students, future teachers who should be prepared to develop professional attitudes and who should be provided with the knowledge about instruments to develop these attitudes.

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[25] See also: M. Rey: *Training teachers in intercultural education? The work of the Council for Cultural Co-operation (1977-1983)*. Strasbourg: Council of Europe, 1986.

5. Conclusion

In conclusion, states are explicitly binded by the documents referred to in this publication. They should be held accountable, both by schools and teachers and by the public through their representatives in parliament. Schools, teachers, and particularly the institutes for teacher training have a special professional responsibility. They are not isolated from the rest of the society which is characterized by diversity, inequality, and in many cases injustice as a result of racism or other forms of exclusiveness. The documents not only provide states with obligations, but also citizens with an instrument to monitor the activities of the state and to develop an educational practice which addresses the issues of diversity, inequality, and exclusion. They also set an agenda for NGOs which aim at the realisation of Article 26 of the Universal Declaration of Human Rights of 1948.

As an international NGO, the IAIE will take its responsibility to disseminate the information about international legislation, to discuss its legal and practical, educational implications, and to contribute to the training of teachers in order to provide them with the knowledge and skills which are needed to realize the obligations set forward in the Convention of the Rights of the Child. No institution or individual working with children has the right to ignore this document.

Appendix

THE DOCUMENTS

1. Treaties / Conventions / Covenants

1.1. **International Covenant on Economic, Social and Cultural Rights** (19 December 1966)

(Article 13)
1. The State Parties to the present Covenant recognize the right of everyone to education. They agree that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms. They further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace.

1.2. **The Convention on the Rights of the Child**, adopted by the General Assembly of the United Nations on 20 November 1989

(Article 29)
State Parties agree that the education of the child shall be directed to:
(a) The development of the child's personality, talents and mental and physical abilities to their fullest potential;
(b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;
(c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own;
(d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;
(e) The development of respect for the natural environment.

(Article 30)
In those states in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practise her or her own religion, or to use his or her own language.

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1.3. **The International Convention on the Elimination of All Forms of Racial Discrimination** (21 December 1965)

(Article 7)
State Parties undertake to adopt immediate and effective measures, particularly in the fields of teaching, education, culture and information, with a view to combating prejudices which lead to racial discrimination and to promoting understanding, tolerance and friendship among nations and racial or ethnical groups as well as to propagating the purposes and principles of the Charter of the United Nations, the Universal Declaration of Human Rights, the United Nations Declaration on the Elimination of All Forms of Racial Discrimination, and this Convention.

1.4. **UNESCO Convention against Discrimination in Education** (15 December 1960)

(Article 5, paragraph 1(a))

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms; it shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

1.5. **International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families** (18 December 1990)

(Article 45, paragraphs 2 and 4)

(2) States of employment shall pursue a policy, where appropriate in collaboration with the States of origin, aimed at facilitating the integration of children of migrant workers in the local school system, particularly in respect of teaching them the local language.

(4) States of employment shall endeavour to facilitate for the children of migrant workers the teaching of their mother tongue and culture and, in this regard, States of origin shall collaborate whenever appropriate.

2. Declarations / Recommendations / Resolutions

2.1. **Universal Declaration of Human Rights** (10 December 1948)

(Article 26, paragraph 2)
Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

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2.2. **The UNESCO Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms**, adopted by the General Conference at its eighteenth session (Paris, 19 November 1974)

(*Article 3*)
Education should be infused with the aims and purposes set forth in the Charter of the United Nations, the Constitution of Unesco and the Universal Declaration of Human Rights, particularly Article 26, paragraph 2, of the last-named, which states:" Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(*Article 4*)
In order to enable every person to contribute actively to the fulfilment of the aims referred to in paragraph 3, and promote international solidarity and co-operation, which are necessary in solving the world problems affecting the individuals' and communities' life and exercise of fundamental rights and freedoms, the following objectives should be regarded as major guiding principles of educational policy:

(a) an international dimension and a global perspective in education at all levels and in all its forms;
(b) understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations;
(c) awareness of the increasing global interdependence between peoples and nations;
(d) abilities to communicate with others;
(e) awareness not only of the rights but also of the duties incumbent upon individuals, social groups and nations toward each other;
(f) understanding of the necessity for international solidarity and co-operation;
(g) readiness on the part of the individual to participate in solving the problems of his community, his country and the world at large.

(*Article 17*)
Member States should promote, at various stages and in various types of education, study of different cultures, their reciprocal influences, their perspectives and ways of life, in order to encourage mutual appreciation of the difference between them. Such study should, among other things, give due importance to the teaching of foreign languages, civilizations and cultural heritage as a means of promoting international and inter-cultural understanding.

(*Article 33*)
. . . member states are recommended to "constantly improve the ways and means of preparing and certifying teachers and other educational personnel for their role in pursuing the objectives of this recommendation and should, to this end:
(33 e) develop aptitudes and skills such as a desire and ability to make educational innovations and to continue his or her training; experience in teamwork and in inter-disciplinary studies; knowledge of group dynamics; and the ability to create favourable opportunities and take advantage of them.

2.3. **Declaration on race and racial prejudice**, adopted by the General Conference of Unesco at its twentieth session, Paris, 27 November 1978

(*Article 5.2*)
States, in accordance with their constitutional principles and procedures, as well as all

other competent authorities and the entire teaching profession, have a responsibility to see that the educational resources of all countries are used to combat racism, more especially by ensuring that curricula and textbooks include scientific and ethical considerations concerning human unity and diversity and that no individious distinctions are made with regard to any people; by training teachers to achieve these ends; by making the resources of the educational system available to all groups of the population without racial restriction or discrimination; and by taking appropriate steps to remedy the handicaps from which certain racial groups suffer with regard to their level of education and standards of living and in particular to prevent such handicaps from being passed on to children.

(*Article 6.2*)
So far as its competence extends and in accordance with its constitutional principle and procedures, the State should take all appropriate steps, inter alia by legislation, particularly in the spheres of education, culture and communication, to prevent, prohibit and eradicate racism, racist propaganda, racial segregation and apartheid and to encourage the dissemination of knowledge and the findings appropriate research in natural and social sciences on the causes and prevention of racial prejudice and racist attitudes with due regard to the principles embodied in the Universal Declaration on Human Rights and in the International Covenant on Civil and Political Rights.

2.4. **Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief**, Proclaimed by the General Assembly of the United Nations on 25 November 1981.

(*Article 5, paragraph 3*)
The child shall be protected from any form of discrimination on the ground of religion or belief. He shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood, respect for freedom of religion or belief of others, and in full consciousness that his energy and talents should be devoted to the service of his fellow men.

2.5. **Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities**, adopted by the General Assembly of the United nations on 18 December 1992

(*Article 4, paragraph 4*)
States should, where appropriate, take measures in the field of education, in order to encourage knowledge of the history, traditions, language and culture of the minorities existing within their territory. Persons belonging to minorities should have adequate opportunities to gain knowledge of the society as a whole.

2.6. **Council of Europe Committee of Ministers: Resolution (78)41 On the teaching of human rights** (Adopted by the Committee of Ministers on 25 October 1978 at the 294th meeting of the Ministers' Deputies)

"The Committee of Ministers, . . . Taking the view that all individuals should, as early as possible, be aware of human rights and the ensuing responsibilities, and that consequently it is necessary to promote the teaching of those human rights and fundamental freedoms that characterize any truly democratic society,

Recommends that the governments of member states:

a. take whatever measures are appropriate in the context of their educational systems to ensure that the teaching of human rights and fundamental freedoms is given an appropriate place in the curricula of teaching and training, initial and in-service, at all levels; . . ."

2.7. **Council of Europe: Declaration regarding intolerance - a threat to democracy**, adopted by the Committee of Ministers at its 68th session on 14 May 1981

The Committee of Ministers of the Council of Europe,

1. convinced that tolerance and respect for the dignity and intrinsic equality of all human beings are the very basis of a democratic and pluralistic society

(. .)

I. Vigorously condemns all forms of intolerance, regardless of their origin, inspiration or aims, and acts of violence to which they give rise, especially when human lives are at stake

III. Solemnly recalls its unswerving attachment to the principles of pluralistic democracy and respect for human rights, the cornerstone of membership of the Council of Europe, as well as to the Convention for the Protection of Human Rights and Fundamental freedoms, the essential instrument in the effective exercise of these rights;

IV Decides (. .)

iii to promote an awareness of the requirements of human rights and the ensuing responsibilities in a democratic society, and to this end, in addition to human rights education, to encourage the creation in schools, from the primary level upwards, of a climate of active understanding of and respect for the qualities and culture of others.

2.8. **Council of Europe: Recommendation No. R (84)9 of the Committee of Ministers to the Member States on Second-Generation Migrants**[26] (Adopted by the Committee of Ministers on 20 March 1984 at the 368th meeting of the Ministers' Deputies).

"The Committee of Ministers . . .

Recommends that the governments of member states:

. . .

IV. *Recommendations on education and culture*

a. promote, as far as possible, the education and cultural development of second-generation migrants, acting when appropriate in bilateral co-operation;

b. recognise the importance of intercultural education[27] in education;

c. develop appropriate measures for pupils from different cultural backgrounds, when assessing their abilities and knowledge;

d/e . . .

f. foster the integration of migrant girls and women in education and vocational training, in order to enable them to be fully involved in the life of the community;

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[26] When this recommendation was adopted, the Representatives of Liechtenstein, Switzerland and the United Kingdom reserved the right of their governments to comply with it or not.

[27] Interculturalism advocates the integration of migrants into the receiving society and the defence and respect of the value of their languages and cultures as well as supplying the means for attaining these objectives.

In the receiving country:

g. promote the socio-occupational integration of young migrants through the educational system;

h. give full value to the culture of the parents' country of origin by integrating, possibly in co-operation with the country of origin, the teaching of the language and culture of the country of origin into ordinary school curricula;

i. promote the intercultural training of indigenous teachers, teachers from countries of origin, education officials and adult educators, and encourage the production of suitable teaching aids, in co-operation, where possible, with countries of origin;

j. promote the development of cultural activities, mainly through associations, to enable second-generation migrants to express their own cultural identity and to establish friendly contacts with the local population, and participate in local cultural life;

In the country of origin:

k. promote, with a view to the training of teachers and information of the population, knowledge of the living conditions and of the culture in the host countries;

l. consider means and take appropriate measures to help young returning migrants or their families to reintegrate and participate in local cultural life in such a way that they can make the best use of the cultural, linguistic and social experience acquired abroad."

2.9. **Council of Europe Committee of Ministers: Recommendation No. R (84) 18 of the Committee of Ministers to member States on the training of teachers in education for intercultural understanding, notably in a context of migration** (adopted by the Committee of Ministers on 25 September 1984 at the 375th meeting of the Ministers' Deputies)

The Committee of Ministers (...)

I. Recommends:

A. that the governments of member states (within the context of their educational and legislative systems and their policies and available resources)

1. make the intercultural dimension and the understanding between different communities a feature of initial and in-service teacher training, and in particular:

1.1. train teachers in such a way that they:

- become aware of the various forms of cultural expression present in their own national cultures, and in migrant communities;
- recognise that ethnocentric attitudes and stereotyping can damage individuals and therefore, attempt to counteract their influence;
- realise that they too should become agents of a process of cultural exchange and develop and use strategies for approaching, understanding and giving due consideration to them;
- become aware of social exchanges existing between the country of origin and the host country not only in the cultural field but also in their historical dimension;
- become conscious of the economic, social, political and historical causes and effects of migration;
- become conscious too of the fact that the active participation of migrant children in two cultures and their access to intercultural understanding depend, to a great extent, on conditions of stay, work and education in the host country;

1.2. put at the disposal of student teachers and teachers all useful information on the cultures of countries of origin (for host countries) and of the host countries (for

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countries of origin);

1.3. make teachers and pupils more receptive to different cultures by, inter alia, incorporating into teacher training the use of authentic materials and artifacts in the classroom, thus enabling them to see their own culture in a new light;

1.4. help student teachers and teachers to understand and appreciate educational approaches other than those in their own countries;

1.5. make student teachers and teachers aware of the importance of direct contacts between school and parents (especially migrants) and train them to establish and maintain such contacts;

2. encourage the development and use of appropriate materials to support the intercultural approach in the training of teachers and in school in order to give a "truer" image of the different cultures of their pupils;

3. as far as possible, encourage the setting up of "intercultural resource centres" in which documents, information and various teaching aids relating to the different cultures concerned would be available, or encourage existing resource centres to act as such;

4. where appropriate, encourage the holding of national and international seminars and courses on the intercultural approach to education for teachers, teacher trainers, administrators and other persons involved in teacher training, including welfare and labour officers who have close professional relations with migrant families;

5. encourage the setting up of common in-service teacher training courses for both host country and country of origin teachers as well as the training of teachers from the migrant community itself;

6. where appropriate, foster exchanges of student teachers, teachers and teacher trainers in order to promote better knowledge and understanding of different cultures and education systems;

7. promote the circulation of material on intercultural education and training developed under the auspices of the Council of Europe;
(. . .)

C. that the governments of the host countries

1. include, in teacher training, appropriate preparation for teaching the host language in a more effective way to children of other linguistic backgrounds and for better understanding the behaviour of pupils from countries where the culture and way of life differ from the host society;

2. where appropriate, endeavour to promote suitable opportunities for student teachers and teachers to acquire a basic knowledge of one of the languages of the countries of origin and to reflect upon this learning process, in order to open their minds to another culture and give them a better understanding of the difficulties experienced by migrant children;

3. where appropriate, give attention to the status of teachers from countries of origin, in accordance with national legislation, and to their role in the school community;

4. offer country of origin teachers training opportunities that will enhance their knowledge and understanding of the language, culture and way of life and educa-

tion system of the host country;

5. encourage, concurrently, the recruitment of teachers from the migrant community to develop, in school curricula, a pedagogy which integrates cultural and linguistic elements of the country of origin in relation to the history of immigration and the culture of the host society.

2.10. **Council of Europe: Recommendation No. R (85) 7 of the Committee of Ministers to Member States on Teaching and Learning about Human Rights in Schools.**
(Adopted by the Committee of Ministers on 14 May 1985 at the 385th meeting of the Ministers' Deputies)

"The Committee of Ministers ...
Recalling
- its own Resolution (78) 41 on "The teaching of human rights",
- its Declaration on "Intolerance: a threat to democracy" of 14 May 1981,
- . . .

Conscious of the need to reaffirm democratic values in the face of:
- intolerance, acts of violence and terrorism;
- the re-emergence of the public expression of racist and xenophobic attitudes;
- the disillusionment of many young people in Europe, who are affected by the economic recession and aware of the continuing poverty and inequality in the world;

Believing, therefore, that, throughout their school career, all young people should learn about human rights as part of their preparation for life in a pluralistic democracy;

Convinced that schools are communities which can, and should, be an example of respect for the dignity of the individual and for difference, for tolerance, and for equality of opportunity,

I. Recommend that the governments of member states, having regard to their national education systems and to the legislative basis for the:
a. encourage teaching and learning about human rights in schools in line with the suggestions contained in the appendix hereto;
b. draw the attention of persons and bodies concerned with school education to the text of this recommendation;

II. Instructs the Secretary General . . . ".

Appendix to Recommendations No. R (85) 7.

"Suggestions for teaching and learning about human rights in schools" include:

1. *Human rights in the school curriculum:*
1.4. Human rights inevitably involve the domain of politics. Teaching about human rights should, therefore, always have international agreements and covenants as a point of reference, and teachers should take care to avoid imposing their personal convictions on their pupils and involving them in ideological struggles.

2. *Skills*

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The skills associated with understanding and supporting human rights include:

i. *intellectual skills,* in particular:
- skills associated with written and oral expression, including the ability to listen and discuss, and to defend one's opinions;
- skills involving judgement, such as:
- the collection and examination of material from various sources, including the mass media, and the ability to analyze it and to arrive at fair and balanced conclusions;
- the identification of bias, prejudice, stereotypes and discrimination;

ii. *social skills,* in particular:
- recognising and accepting differences;
- establishing positive and non-oppressive relationships;
- resolving conflict in a non-violent way;
- taking responsibility;
- participating in decisions;
- understanding the use of the mechanisms for the protection of human rights at local, regional, European and world levels.

3. *Knowledge to be acquired in the study of human rights*

3.1. . . . Topics to be covered in the learning about human rights could include:

i. the main categories of human rights, duties, obligations and responsibilities;

ii. the various forms of injustice, inequality and discrimination, including sexism and racism;

iii. . . .

4. *The climate of the school*

4.1. Democracy is best learned in a democratic setting where participation is encouraged, where views can be expressed openly and discussed, where there is freedom of expression for pupils and teachers, and where there is fairness and justice. An appropriate climate is, therefore, an essential complement to effective learning about human rights.

. . .

5. *Teacher training*

5.1. The initial training of teachers should prepare them for their future contribution to teaching about human rights in their schools. . .

2. Future and practising teachers should be encouraged to familiarise themselves with:

i. the main international declarations and conventions on human rights;

ii. the working and achievements of the international organisations which deal with the protection and promotion of human rights, for example through visits and study tours . . .

3. Documents of the Conference on Security and Cooperation in Europe

3.1. Document of the Copenhagen meeting of the Conference on the Human Dimension of the CSCE

(*Article 40*)

The participating States clearly and unequivocally condemn totalitarianism, racial and ethnic hatred, anti-semitism, xenophobia and discrimination against anyone as well as persecution on religious and ideological grounds. In this context, they also recognize the particular problems of Roma (gypsies). They declare their firm intention to intensify the efforts to combat these phenomena in all their forms and therefore will

(*40.3*) - take effective measures, in conformity with their constitutional systems, at the

national, regional and local levels to promote understanding and tolerance, particularly in the fields of education, culture and information;

(40.4) - endeavour to ensure that the objectives of education include special attention to the problem of racial prejudice and hatred and to the development of respect for different civilizations and cultures.

3.2. **CSCE Helsinki Document - The Challenges of Change, 10 July 1992**

(*Chapter VI, the Human Dimension, paragraph 34*)

The participating States will consider developing programmes to create the conditions for promoting non-discrimination and cross-cultural understanding which will focus on human rights education, grass-root action, cross-cultural training and research.

IAIE

International Association for Intercultural Education

The IAIE is an international network of professionals in the field of intercultural education.
Intercultural education deals both with issues of diversity as well as issues of equity.
Intercultural education would include a critical understanding and awareness of:

* intercultural and international understanding
* the recognition of and respect for cultural differences
* issues of human rights and citizenship
* the provision of equal opportunities (the educational system should be inclusive)
* strategies for equal access to knowledge and the learning processes in order to achieve an equality of outcomes.

Intercultural education is characterized by:

* clear policy guidelines for schools
* recognition of the value of the knowledge, skills and contributions of all students to the learning process
* criteria for a broadly based and accessible curriculum
* criteria for optimum interaction processes in the classroom
* multilingualism (role of mother tongue, second language teaching).

The main activities of the IAIE include:

* Publication of the European Journal of Intercultural Studies

* Publication of a Directory with information about all members: addresses, professional interests, areas of expertise

* Organisation of conferences, workshops, seminars and the facilitation of research and development work in the field

* EUNIT: European Network on Intercultural Teacher Education

* Projects:

  Multilingual Initiative in the frame work of EUNIT

  Learning cooperatively in multicultural groups

  Implementation of international legislation for intercultural and human rights education.

Membership includes a subscription to the European Journal of Intercultural Studies. Membership fee for individuals NLG 67,50 (USD 40,-); for institutions NLG 250,- (USD 150)
Applications for membership and more information:
IAIE; Sumatralaan 37; 1217 GP Hilversum; Netherlands. Telefax int # 31 35 239244.

ISBN: 92-9145-000-6